





## REV. DR. DEWEY'S DISCLAIMER.

We see it going the rounds of the papers, that Rev. Dr. Dewey, D.D., in the course of a lecture delivered at the Boston Library Association in Boston, on the evening of Oct. 20th, took occasion to brand as a 'calumny' and a 'lie,' the story extensively circulated, that, in his lecture before the same body six years ago, he had said he would consign his own mother to slavery to preserve the union of the States. He is said to have pronounced the disclaimer with the most vehement indignation, as a vindication due to the honor of his name. Yet the Doctor expressly admits that he did, on the occasion referred to, utter the following language:

"I would consent that my own brother, my own son, should go into slavery—ten times rather would I go myself—than that this Union should perish for me or mine."

This is indeed a sorry vindication for the Rev. Doctor to make of his character as a minister of Jesus, and a citizen of the American Republic. And that he did say this we know before his recent confession, for we were present at that lecture, and heard that language. If we had seen a father in the very act of murdering his son, we should scarcely have experienced a more horrible shudder than that which ran through our nerves when we heard that language. And, indeed, the instant assent of the son by the father would be tender mercy, in comparison with binding him with cords, and delivering him over to slavery for life. And for what would the amiable Doctor 'consent' to such a sacrifice of his brother and son? Why, for the sake of maintaining, at this price, the Union of the States? Of course, if he would consent to the enslavement of his brother and son, for purchasing the will of the slaveholders to remain in our confederacy! Of course, if he would consent to the enslavement of his brother and son, for purchasing the will of the slaveholders to remain in our confederacy! Of course, if he would consent to the enslavement of his brother and son, for purchasing the will of the slaveholders to remain in our confederacy!

When the father will go out, and encourage his brother and son to go, and share his business, to danger and death, in the cause of the oppressed against the oppressor, the cause of human right, improvement and happiness, he shall receive the blessing of God and man. But no political union, no magnificent scheme of enriching trade, which is to be sacrificed by the doing of duty, is worth a straw. If all the South were to rise up and say to us, 'Sylvanus, go and seize that degraded Negro, the lowest you can find in Boston, or that stupid Irishman, and thrust him into eternal slavery, and we will stand by the present American Union, —if not, we will secede en masse to-morrow,' what would we answer? What? We would instantly reply, 'Away with you to-morrow! We believe in God, who judgeth in the earth. We will obey his law, and bide the consequences.'

Yet we do not make light of the American Union. If it can be preserved on principles of right, it is a great good. But if the price of its preservation is perpetual pandering to the sin of slavery, it is worth nothing, vanity. Hear ye the word of the Lord:—We do not think that seek deep to hide their counsel, and their work from the Lord. Your turning of things upside down shall be esteemed as the potter's clay. "Wherefore hear ye the word of the Lord, ye scornful men, who despise his counsel, say ye have said, we have made a covenant with death, and with hell are we in agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Judgment will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then ye shall be trodden down by it." Say ye not, A conspiracy, to all them who hate this people, say ye not, A conspiracy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.—Isa. xlii. 15, 16; xxviii. 14-18; viii. 12, 13.—Boston Christian Register.

## SHALL KANSAS BE FREE?

Mr. Mace, of Indiana, has given notice of his intention to introduce a bill prohibiting slavery in Kansas and Nebraska. For this early and yet timely movement, he is entitled to the thanks of the friends of freedom throughout the country. Objections will be made by the timid and the time-serving; we shall hear much small talk about the inexpediency of reviving the agitation of the last session; we shall be told that the attempt is useless and dangerous. But, for this, we have no fear. Mr. Mace will persevere. The dying man is not abandoned until every known remedy has been tried, and the great West ought not to be left to the doom of slavery, while a single wise and courageous man remains in Congress to resist it. We think that every effort, however unpromising, is worth making in behalf of freedom. No man can tell what will be the result of a well-directed blow; a single word spoken in season or apparently out of season, may save Kansas for freedom, and with her how many other embryo States! Those who are disposed to complain, ought to remember the greatness of this question. Within its present limits, we shall have no more Missouri. It legislates, directs, controls, bestows offices and shapes policy. It governs the army and the navy, modifies tariffs, calls out our local militia, kidnaps our citizens, spends our money in negro-catching, makes Presidents, imprisons freemen, divides the church, expels us from the land, declares war, and in every department of the body politic, like a subtle poison, makes itself felt for evil.

This is slavery as it is—arrogant, though confined within certain limits, though bankrupt, though in a minority. What will it be if the schemes which it has already projected, and to a certain extent developed, are successfully carried out? What will it be when it has a majority in the Senate and the House—when it is independent of Northern parties? We need not answer the question; every sensible reader, who knows the infirmities of power, and the conflicting interests of slavery and freedom, can answer it for himself. It is enough for us to know that the admission of one slave State increases the chances of the extension of slavery everywhere, for such will be its inevitable moral tendency. An immense public domain, as yet unexposed by the plough, and as well fitted for slave labor as any acre of God's world can be, already appeals to us, mutely but not less forcibly, for preservation from an evil sufficient to sap the foundations of a well-established empire, and ten times more fatal to a virgin State. And when Mr. Mace, or any other member of Congress, rises in his seat, and proposes to prohibit slavery in Kansas, he speaks not only for her, but for all her future sisters in the confederacy, not only for the present, but for unborn generations. No matter how few may be the votes which sustain his motion. Though defeated, it can never be disgracefully defeated, and it will be sure to answer some good purpose, if not the great one intended. The offender Northern members are obliged to say 'Yes' or 'No' on slavery issues, the better; and when this question is put, we shall know how much good has been baked in the fire of the present elections.

Nor can the advocates of slavery complain that an attempt has been made, at this time, to restore the anti-slavery ordinance. They were warned, over and over again during the last session, that this would be done. When the Cabinet was striving not only to send the cause of slavery to Kansas, but to strangle freedom in the House of Representatives, the struggling friends of sound legislation declared in advance that, though defeated, they would return to the contest. The conspiracy was successful; bribery, intimidation, a certain bold, unflinching impudence, and the influence of party drill, triumphed over the honest and still more ancient principles. We admit that the heart of the House was never with this false and dishon-

orable deed; the record of its consummation is not a record of the opinions of representatives, but of their cowardice and their ambition. Mr. Mace will give them the chance of repentance and reparation, and they ought to thank him for it. Nor should the verdict of the people be forgotten. It is anything but ambiguous or indecisive, and if the present Congress fails to undo its most miserable work, the next one must perform that service, or be branded as doubly traitorous.—Boston Atlas.

## THE CHOCTAWS.

The American Board of Foreign Missions, at its recent meeting, passed a resolution to dissolve its connection with the Choctaw schools, and to withdraw the teachers and money which it has been contributing, unless the Choctaw General Council should repeal an act prohibiting the instruction of slaves. This action of the Board, which was highly applauded by most sensible people, and other persons of creditable and truly Christian, has excited the displeasure of Col. Harkins, the Chief of the Choctaws. The Colonel is a prudent as well as a pious man, and is determined to cast out those teachers who care for the lowly, the enslaved, and the oppressed, and to send out missionaries who will not teach anything beyond what the Apostles of Jesus Christ taught in their day. Chief Harkins' notions of apostolic teachings are lively, but limited; and he cannot, for one, be persuaded that our Saviour would have taken the trouble to come into the world to save 'niggers.' The fashionable barber in London, spoken of in Nicholas Nickleby, declined to shave coal-heavers—he felt that he must draw the line somewhere, and he refused to shave anybody under a baker. Col. Harkins thinks gospel advantages would be quite thrown away upon anybody under 'Ingins,' and he draws the line of exclusion accordingly.

The aboriginal Council also urges upon his people, the necessity of notifying government that it is ready to adopt Johnson's territorial bill. He says, 'Our only chance to live and exist as a people, will be to educate and civilize as fast as possible the rising generation—meaning, of course, the copper-colored rising generation only. Harkins has very pretty notions of civilization, borrowed, of course, from the patriarchal opinions of the South; but perhaps it has never occurred to him, that for one oppressed people to oppress another is a bad way of awakening sympathy. Harkins must be very benighted indeed, if he thinks that the expulsion of faithful Christian teachers from the country is evidence of Choctaw passion for 'civilization.' Perhaps, however, he still takes an abnormal view of the subject, and means to follow up the pursuit of civilization by the revival of religious burning at the stake, and other agreeable Indian diversions. If so, he ought to put a ring in his nose and red ochre his cheeks without delay.—Boston Atlas.

## FROM THE LONDON EMPIRE OF DEE.

## SALUTATORY ADDRESS.

It is not without reluctance that, yielding to the judgment of those whom I esteem wiser than myself, I to-day address the readers of THE EMPIRE upon my own proper subjects.

My purpose is, firstly, to announce the fact that I have become co-editor and principal proprietor of this journal; and, secondly, to say something which shall indicate, with sufficient distinctness, the principles by which my Editorial Management will be regulated, the general views which I intend to promulgate, and the aims to which my literary labors will be directed.

THE EMPIRE, since its establishment, twelve months ago, has been distinguished for its able and manly advocacy of the cause of social morality, of sound liberal opinions, and of progressive reform. It will continue to be so distinguished, any deficiency of talent on my part being amply compensated by the more meritorious contributions of those with whom I already have the honor to be associated, and of others whom I have reason to believe will lend me their occasional and valuable co-operation.

What I have been during the whole course of my public life, I shall inflexibly remain—the ardent and uncompromising advocate of the rights of industry—the absolute and perfect equality of all religious sects—the largest practicable increase of the independent political power of the people—of justice to our colonies, and especially to the conquered subjects of our vast Indian Empire, and the maintenance of the moral and political rights of the total and universal extinction of slavery and the slave trade; and, finally, of the substitution of pacific arbitration, in all international disputes, for the present senseless, absurd, and bloody appeal to the sword; and the gradual overthrow of those gigantic military institutions of Europe which menace the tranquility of the world, are the strongest bulwarks of despotism, and the most formidable obstacles to the advancement of civilization, and the triumphs of pure and undefiled religion.

I shall hold humanity to be the true foundation of all politics, and shall first enquire—not what is expedient, but what is right; regarding it as ever in the highest degree inexpedient, and in the end necessarily injurious, to depart from the principles of truth and rectitude. I shall endeavor to put questions by the unadorned standard of Christian ethics, and shall never be deterred by the prospects or projects of a party, but upon the widest and best interests of the human race; trying to adhere to what is morally right—right everywhere, and right for all time. Conducted on these principles, THE EMPIRE will not be a strict party paper, but will be the friend of every party, that shall prove its desire to carry out in whatever direction, the maxims of individual, national and universal justice.

I have a high veneration for the BRITISH CONSTITUTION; but I do not regard every institution that has grown up under it as of equal sacredness and value with the Constitution itself. The institutions are but the machinery for promoting the liberties and securing the rights of the people, and like all other things which are the offspring of mere human invention, are liable to defects, and prone to decay. They are means to an end, and should never be regarded as the end itself. Institutions for men, not men for institutions, will be the watchword of this journal. I hold the opinion of Wordsworth, that

Our life is turned  
Out of its course, or a sacrifice, a tool,  
Or implement, a passive thing employed  
As a brute man, without acknowledgment  
Of common right or interest in the soil.

In contemplating my future editorial career, I neither expect nor desire to avoid controversy; but I shall be my study and my effort to show myself an honorable and just-minded antagonist, and to preserve the columns of this paper unstained by calumny, and unclouded by selfishness. While I shall claim and exercise 'the liberty to know, to think, to believe, and to utter, freely, according to my conscience,' I shall, as I have ever done, most scrupulously respect the same right of free utterance in my contemporaries, and be ready to do battle for it as ardently on behalf of others as for myself.

I enter upon my present labors and responsibilities untrammelled and unprotected by any party in Church or State, and I look for support to those only who respect individual independence and political integrity, and who may desire to aid me in an arduous and self-sacrificing mission. I have never yet stipulated, and do not now stipulate, for success. If I can satisfy myself that I have done my duty, I shall rest contented with the issue.

GEORGE THOMPSON.

## THE LIBERATOR.

## No Union with Slaveholders.

BOSTON, DECEMBER 29, 1854.

## THE BAZAAR.

The weather, for a few days past, has been extremely unpropitious for the ANTI-SLAVERY BAZAAR, in this city, rendering the walking exceedingly disagreeable, and keeping many visitors away, who would otherwise have attended to cheer by their presence, and aid the cause by their patronage. Notwithstanding this serious drawback, and the severe pressure in the money market, the proceeds of the sales have thus far equalled those of any season. The BAZAAR will not close till Saturday evening; and we are happy to announce that, in addition to the stock of useful and beautiful articles still remaining on hand, no less than five additional boxes have arrived in the steamer America from England, the contents of which will give new variety and splendor to the exhibition. Let the time be well improved by liberal purchases and a spirited attendance.

It is expected that, this (Friday) evening, ANTOINETTE BROWN will speak at the Bazaar, and on Saturday evening, Lucy Stone. The same announcement will suffice to fill the hall.

## LONDON ANTI-SLAVERY CONFERENCE.

For the report of the proceedings of this Conference, which was held at the London Tavern on the 29th and 30th ult., at the call of the British and Foreign Anti-Slavery Society, we are specially indebted to our highly esteemed friend, Rev. FRANCIS BISHOP, of Liverpool. A considerable portion of it is extracted from 'THE EMPIRE,' the journal now under the editorial care of GEORGE THOMPSON, Esq., whose Salutatory Address to the patrons thereof may be found in the preceding column. The Conference was in session two days, and appears to have been conducted in a spirit far different from that of the 'World's Convention' in 1840. Two female delegates appeared with credentials from Manchester, and were admitted without objection. We differ this from the exclusion of LUCRETIA MOTT, MARY GRIFFIN, and other American women from the Convention aforesaid! And what a change it implies on the part of the Broad Street Committee, either from motives of policy or from higher considerations!—Again—no gag was applied, and free speech was amply vindicated in the facility with which PARKER PILLSBURY uttered and applied the truth, respecting the unjustifiable course pursued by that Committee towards the American Anti-Slavery Society for many years past. We will not complain that the Conference did not specially endorse the old Pioneer Society, though it would have been simply just and ungratifying to have done so; and we much prefer the philosophy used in the resolution adopted by the Conference, in regard to 'the abolitionists generally in the United States,' than to have had the American A. S. Society specifically classed with the American and Foreign A. S. Society. All we ask is, a free platform, and no favors.

## BLOOD MONEY.

The following shows the amounts paid to the military of the city for their services at the time of the rendition of the fugitive slave, Anthony Burns, some months since:

National Lancers, Capt. Wilmore	882 00
Boston Light Dragoons, Capt. Wright	1,128 00
Fifth Regiment of Artillery, by Col. Corbin	336 00
Washington Light Infantry, Capt. Upson	3,946 00
Boston Light Infantry, Capt. Rogers	469 00
New England Guards, Capt. Henshaw	432 00
Pulaski Guards, Capt. Wright	328 00
Boston Independent Coles, Capt. Amory	208 00
Boston City Guard, Capt. French, (of which \$100 was paid by order to George Young, for 'refreshments')	483 00
Boston Independent Fusiliers, Capt. Cooley	320 00
Light Dragoons, Capt. French	336 00
Mechanic Infantry, Capt. Adams	438 00
National Guard, Lieut. Harlow commanding	416 00
Union Guard, Capt. Brown	476 00
Sarsfield Light Guard, Capt. Hogan	336 00
Boston Independent Coles, Capt. Amory	1,136 00
Boston Light Artillery, Capt. Cobb	168 00
Major General Edmunds and staff	715 00
Major Pierce and staff, of the First Battalion	146 00
Major Black and staff, of the Third Battalion	107 50
Col. Holbrook and staff, of the First Regiment of Light Infantry	26 00
Brigadier General Andrews and staff, of the First Brigade	107 50
Major Black and staff, of the Third Battalion of Light Infantry	76 00
William Reed, hardware and sporting apparatus dealer, for ammunition	155 28
Total	\$13,116 78

Should the Companies here designated consent to receive the BLOOD MONEY awarded to them by the General Government, for their services in kidnapping poor Burns, they will make their infamy sure and lasting. If they were ordered out, on that infamous commission, simply to preserve the peace of the city, (as Mayor Smith pretended), then their remuneration is no concern of the General Government; and behind this plea they have skulked till now, to shield themselves from popular contempt. The acceptance of this BLOOD MONEY will constitute every officer and private, who took part in that tragical, willing accomplices in kidnapping, and they will deserve to be hissed and grouted at afresh, every time they appear on parade.

## REV. CALVIN FAIRBANK.

The letter from Mrs. LAURA S. HAYLAND, on our first page, respecting the condition of this unfortunate victim of Southern despotism, will be read with a thrill of horror. It will be recollected that Mr. Fairbank, while sojourning in Indiana, was actually abducted by a band of ruffians from Kentucky, carried into the latter State, thrust into prison, and finally tried and sentenced to fifteen years' imprisonment in the Penitentiary, on the charge of having aided a female slave to obtain her freedom by flight. He was seized against all law, and convicted without evidence. His abduction (aside from the allegation made against him) should have promptly led the Governor of Indiana to demand his liberation, but no notice was taken of it, and no excitement followed among the people of that State. And it appears that there is no hope of his pardon—the Governor of Kentucky declaring, 'All the wealth of Kentucky would not make me pardon him.' It also appears that Mr. F. has been most cruelly flogged by order of the keeper of the prison, (Craig), whose villainous spirit has been freshly exhibited in his attempt to ruin the character of Miss Della Webster, force her to abandon her property, and flee from Indiana for self-preservation, because sympathizing with the oppressed. We trust this letter will have the widest circulation, and be the means of deepening the popular abhorrence of slavery and all its abettors.

## PATE OF ANTHONY BURNS.

The Evening Telegraph says it has information which is authentic, that this poor victim of a treacherous master and cowardly Mayor, was sold by the miserable Suttle to a North Carolina negro trader, (after \$1400 had been tendered both here and in Virginia, and after he had promised to let Rev. Mr. Grimes have him,) for the sum of \$700, with a condition in the bond that he should never be sold to go North. And this is the fate of this poor victim!

## CONGRESS.

In the U. S. Senate, last week, Mr. Sumner presented the memorial of the Baptist Free Mission Society of New England, praying for the repeal of the Kansas Nebraska Bill, and the Fugitive Slave Law. He moved that they be laid on the table, as Mr. Chase will soon call up his bill for the prohibition of slavery in the Territories.

Ex-Governor Dorr died on the morning of the 27th inst., about 8 o'clock, at the residence of his father, in Benefit street, Providence.

## ANTI-SLAVERY CONFERENCE IN LONDON.

A Conference of the friends of anti-slavery, convened by circular issued by the Committee of the British and Foreign Anti-Slavery Society, was held at the London Tavern, Bishopsgate Street, on Wednesday and Thursday, the 29th and 30th November. The attendance, though not large, was influential, and comprised many well-known names from various parts of the country.

At the morning sitting on the first day, Mr. SAMUEL GURNEY was called to the Chair. In opening the proceedings, he spoke of the state of the slave trade on the coast of Africa, and in Brazil and Cuba. He also referred to American slavery as a system of the grossest despotism, particularly disgraceful to the country which cherished it; and, on the whole, he said he was compelled to regard the present position of the anti-slavery cause as one of discouragement.

Mr. CHAMEROVZOW, the Secretary of the British and Foreign Anti-Slavery Society, mentioned many letters that had been received from persons friendly to the meeting, but who were unable to attend, from some of which he read extracts. He then proceeded to read lists of delegates to the Conference, appointed from various places.

Rev. FRANCIS BISHOP, of Liverpool, at this stage of the proceedings, rose in the room, and handed up the credentials of two delegates then present, of whose appointment, he said, the Secretary had not received any previous notice.

Mr. CHAMEROVZOW immediately read the credentials thus publicly handed in, which were those of Mrs. Moore and Miss Whitelegg, as delegates from the Ladies' Anti-Slavery Society of Manchester; and no objection being offered, the appointment was of course ratified by the meeting like that of all the other delegates. There were many other ladies in the room as visitors, but we heard it said that several among them would have been delegates, had they been aware that women would have been admitted in that capacity.

The Rev. J. H. HYNTER, Baptist minister, read a paper on 'The Present Position of the Anti-Slavery Question in Great Britain as a Public Question, and the Duty of British Abolitionists.' He referred to the labors of Clarkson, Wilberforce and his coadjutors, the motives that had animated them, and the glorious results that had crowned their efforts. From the past he came to the present. The question was one that concerned the whole civilized world. The thief and the receiver of stolen goods assailed interests that were public, and had no right to shelter themselves under the plea of individual right. America nourished an atrocious traffic equally heartless and heart-rending. The motto of abolitionists should be, 'Freedom for the Slave, and no surrender.' The position of the question in this country had for some time been quiescent, but not extinct. Little attention, comparatively, had of late been paid to it, because no great and tangible object had been before them. They had, moreover, been embarrassed in their action by differences of opinion on the sugar duties and other matters. But the time, he thought, had come when they should 'let by-gones be by-gones,' and their present duty, 'let that they were happily once more united, was to marshal themselves for action. The question was, what was to be done? and that would be answered by the different speakers to whom the various topics that were to come before the Conference had been entrusted.

Mr. JOSEPH PACE, of Neth, proposed the first resolution, which, after stating that eight millions of human beings are now held as chattels in the United States, the Brazil, the Spanish, Portuguese, and Dutch colonies, asserted the essential immorality and unrighteousness of the doctrine, that it is lawful for man to hold property in man; and encouraged the British and Foreign Anti-Slavery Society to prosecute its labors with undiminished energy. Mr. Price referred in terms of the highest approval to the recent mission of three 'Friends' to the slave States of America, and considered that religious work had exercised a most important influence for good. The question, however, it must be confessed, were a gloomy aspect in that country, but if men of business and sense would consider how they would enhance the value of their land by abolishing slavery, they would take courage and do it. If twenty millions of pounds sterling abolished slavery in the West Indies, eighty millions would effect the same great object in the United States. The time would come, he thought, when it would be found expedient by the various States to adopt this course.

Major General Thompson next made a few observations. He thought that Spain was able to effect emancipation in Cuba, from the fact that France had succeeded in doing so in her colonies. The Americans, he said, were going to take Cuba; but if the Spaniards would preserve that island to their rule, they must abolish slavery. The English government could do much towards this happy result; and they had a great political interest in its accomplishment, for if Cuba became the possession of the Slave Power, nothing could save the West Indies from its grasp. The question was one of vast importance, as the possession of Cuba by the United States was only part of one vast scheme for the universal spread of slavery over all tropical regions.

The Rev. JOHN WOODWARD seconded the resolution proposed by Mr. Price. He urged the importance of the wide-spread diffusion of useful tracts and other publications. He thought the Anti-Slavery Reporter should be more generally read.

The Rev. EDWARD MATTHEWS, of Wisconsin, expressed the opinion that the question of the anti-slavery cause in England, referred to in Mr. Hinton's paper, was owing to the quieting and repressive influence exerted by churches and bodies of professing Christians in America over kindred churches on this side of the Atlantic.

The resolution was then put to the vote, and unanimously passed.

The Rev. P. H. CORNFORD (late missionary to Jamaica) proposed the second resolution, which declared that the results of West India emancipation were on the whole highly gratifying and satisfactory; and that most of the evils existing in the West Indies were attributable either to the pernicious influences of slavery, or to other causes altogether irrespective of the Act of Emancipation.

Mr. CORNFORD, in the course of a long and able speech, mainly animated by the 'truck' and 'contract' systems, and the introduction of free emigrants, as exercising a very injurious influence upon the physical and moral condition of the free laborers of the West India Islands. He paid a high tribute to the character of the negroes of those islands, and declared that they were a most industrious class; but, he asked, what was the commercial question to do with the right or the wrong of slavery? As well might one ask what is the value of virtue, or the worth of justice. One out of every six of the colored population were members of Christian churches, and none were admitted without the most rigid test of their qualification. The Baptist Missionary Society found that, at the present time, all the money they had ever spent in the West Indies was from those represented in chapels, school-houses, and other religious property built by colored communicants in Baptist churches. The great tread-mill erected at or near Port Maria, under the apprehension that emancipation would engender a vast amount of crime among the blacks, had never been used, and he had not heard, during his long residence among them, of one of their number breaking into a house at night. Indeed, their vices were quite of a venal character. Black men occupied pulpit, black men filled important posts in the press, and they even took their places as legislators in the House of Assembly. The speaker concluded by an eloquent denunciation of the doctrine that man can hold property in man.

The Rev. Mr. HENDERSON, of British Guiana, seconded the resolution. He referred to the gigantic evil of slavery, which must necessarily create among the enslaved population, many of which must still cling to them, even at the end of sixteen years' possession of their rights, but he believed, from practical knowledge, that where justice is done to the free laborer, he generally becomes a respectable man, and a good member of society. He referred to various laws existing in British Guiana, (among others, to the masters' and servants' act,) which he believed exercised a demoralizing influence upon the negro population. The speaker read copious extracts from the most recent reports of several magistrates residing in the colony, in confirmation of his statement that the colored people were rapidly advancing in civilization. These documents particularly referred to their increasing regard for education, and the great progress which habits of temperance had made among them.

Mr. S. BOURNE, late stipendiary magistrate in Demerara, said that he formed the acquaintance of Mr. Joseph John Gurney when he visited the West Indies. Mr. Gurney asked him whether slave labor was as cheap as free labor. At that time he was almost ready to reply in the affirmative, but on making searching inquiry, he came to a totally opposite conclusion. He believed that it would be of great advantage to the colonies if cotton, as well as sugar, was cultivated. Many benevolent persons of his acquaintance had been hampered with difficulties on the subject of emancipation. He was ready to prove to such persons—1. That by properly draining the land, one-third more cane would be produced. 2. That this measure would improve the general health, and also attract fresh capitalists to the colonies. 3. That the introduction of a more simple machinery (such as he had placed on view, in another part of the building), would double the quantity of sugar produced. 4. By the suitable industrial education of the laborers. He suggested that the Conference should appoint a sub-committee to consider the subject.

The Rev. W. JAMES, of Bristol, remarked that he had conversed with gentlemen connected with the West Indies, who complained that the negroes would not work. He wished some information on this point.

Mr. BOURNE replied that he never knew of any deficiency in the labor market when a sufficient remuneration was offered.

The CHAIRMAN asked if the negro would work properly for stipulated wages.

Mr. BOURNE replied in the affirmative. Mr. CHAMEROVZOW, Mr. Woodward, and Mr. Joseph Clark took part.

Mr. CHAMEROVZOW stated that the substance of the numerous letters that he had received from the West Indies on the subject, was to the effect that there was no disposition to work on the part of the colored population, and that when they refused to do so, it was almost invariably the fault of the planter.

Mr. GEORGE THOMPSON earnestly recommended every member of the Conference to peruse Dr. Pavy's recently published work on 'Slavery before and after emancipation,' which contained the results of a very extensive personal inquiry on the subject which had been considered by the Conference, and furnished a most valuable body of evidence to all abolitionists.

The resolution having been carried, the Conference adjourned.

## FIRST DAY—AFTERNOON SITTING.

At three o'clock, the Conference re-assembled, and J. T. Price, Esq., was voted to the chair, in the absence of Mr. Gurney.

Mr. VICTOR SCHOLCHER (a member of the late French National Assembly) arose amidst much cheering to propose the third resolution, which declared that the results of emancipation in the French West India colonies were highly encouraging, considering the brief period this measure has been in operation; and that they were an additional illustration of the perfect safety of immediate abolition. Mr. Scholcher reviewed the state of public opinion in France on the slave question prior to the revolution of 1848. One of the first acts of the Provisional Government, (which he should ever consider it an honor to have been associated with) was the abolition of slavery in the French colonies. They abolished it without transition, and in so doing, the planters themselves had declared that the government had acted wisely. In proof of this, he quoted from various colonial newspapers. With regard to the insurrection of negroes at Martinique, that took place before the Act of Emancipation had taken effect—in fact, that was a result of the revolution at home. He drew a rather gloomy picture of the present state of the colonies under the Empire. Slavery had been for ever abolished in the colonies by the decrees of the Republic, but much injustice was still perpetuated. The Governor of Guadeloupe had dismissed the Attorney General, and driven away his officers subversive to compulsory labor. Pride of caste, he thought, was an evil which took the longest time to cure. It is because the free blacks have had the impudence to say, 'Am I not as much as you?' that these difficulties have arisen. But there is order now in the Antilles, as there is in Paris. Any negro is liable to be arrested on the highway, if he have not a passport, for which he is obliged to pay. The education of the blacks is subjected to equally onerous regulations. He spoke of the evils of free immigration, connected with which there are always the evils of slavery. But he found consolation in the fact, that the destiny of evil is to be temporary, of good to be everlasting. He referred to the statement that the European republicans had agreed to overlook American slavery. It could not be so. He, for one, as a Republican, believed that slavery is nowhere so great a shame as in a republic. He denounced, in terms of strong indignation, the slavery of the United States, but believed that the American abolitionists would yet overthrow this, its last stronghold. Mr. Scholcher's address was frequently interrupted by the plaudits of the audience.

In reply to a question, he stated that 120,000,000 francs had been paid as compensation to the slaveholders by the French government.

Mr. STURGE stated that he believed no man had done more than Victor Scholcher towards effecting emancipation in the French colonies.

Mr. CHAMEROVZOW said that he had ascertained from French colonial authorities, that the property of the Bourbon and of the other islands had considerably increased since the abolition of slavery.

Mr. G. W. ALEXANDER, after paying a tribute of respect to the anti-slavery labors of Scholcher, Lamarque, and Arago, stated that, during a recent visit he had paid to Guadeloupe and Martinique, he was glad to find but little of the prejudice against color.

The resolution was then passed unanimously.

Mr. CHAMEROVZOW brought forward a resolution, which lamented the continued existence of the Cuban slave trade, and urged upon the Spanish Government the fulfillment of the solemn engagement to effect its abolition, which it had entered into by treaty, as well as by the acceptance of £400,000 as compensation.

Mr. STURGE briefly moved, and Mr. ISAAC BASS, of Brighton, seconded the resolution.

Mr. RALPH CARR, of Waterford, urged the greater importance of the land-slave trade over the sea slave trade, considering, as he did, that the latter could not exist without the former.

After a suggestion from the Rev. James Ballantyne, M.A., of Edinburgh.

Mr. PARKER PILLSBURY, of Boston, in a short but eloquent speech, referred to the deliberate violation of the slave trade statutes of the United States by the Government of that country, in proof of the uselessness of remonstrating with the Spanish authorities. Nineteen thousand Africans were imported into the States every year, and nobody could wonder at it, seeing that nearly every President is a slaveholder, and being one is a recommendation to the office. Slavery has only to be done this, and it is done; and it will obtain Cuba.

The Chairman, Mr. Price, who had once interrupted Mr. Pillsbury in the course of his speech by a most

uncalled-for expression of a desire that he would not closely to the question, curiously remarked, when Mr. Pillsbury resumed his seat, that it was not by railing at America that any good was to be done.

After a few remarks by the Rev. Mr. S. F. C. Carr, the meeting was ordered to stand over until the following morning, when the committee might make it certain conclusions which had been suggested during the day.

## SECOND DAY.

At the assembling of the Conference on Thursday morning, JOHN CROFFER, Esq., of Liverpool, having been requested to occupy the chair, opened the proceedings with a few brief observations.

Mr. JOHN CROFFER then moved a resolution in reference to the extinction of the slave trade in Brazil, which was seconded by Mr. ROBERT CHAMBERLAIN, supported by Mr. WILSON BURGESS.

A gentleman inquired whether the prejudice against color in Brazil was as great as in the United States. Mr. BURGESS believed it was not, and attributed the fact to the circumstance that the



Mr. McLaren, being appealed to, objected to the proposed amendment, on the ground of his ignorance of the character of the various American Anti-Slavery Societies, and of the fact that the resolution included all Societies.

The Rev. W. JAMES maintained the catholicity of the anti-slavery platform, and was at a loss to understand why the committee should object to a recognition of the Society of the most important Anti-Slavery Society in America.

The Rev. S. R. Ward was satisfied with the resolution, because he considered that the phrase "the abolition cause generally," included the American and Foreign Societies, to which he belonged.

The Rev. F. B. Smith said that it was necessary directly to recognize the American Anti-Slavery Society, in order to be generally understood, that under a false name, the British and Foreign Anti-Slavery Committee, and the various Societies which were then assembled, might, under some auspices, on the false ground of its alleged impartiality, and its having been said that they were in favor of the resolution, be induced to take any action which would be to the detriment of the cause.

Mr. C. W. Johnson denied unequivocally that there was any ground for such a statement.

Mr. George Thompson paid a glowing tribute of respect to the American Anti-Slavery Society. Originally, he was in favor of a distinct mention of it in the resolution, but taking into account various circumstances, he was disposed not to press the point at the present time. He could not understand that the Committee intended to reject one whom the slave would be glad to see in the ranks of the movement.

Mr. Joseph P. Smith said that he would not be called upon to answer such a question off-hand and without notice. He expected to be able to speak with confidence on every resolution in their books, extending over a large number of years.

Mr. Brown, upon being further appealed to, said he was in a difficulty. The Secretary had given a satisfactory answer to his question, and he was about, in consequence, to withdraw his amendment; but Mr. Foster had by implication thrown doubt on the Secretary's reply, and compelled him, Mr. B., to persevere.

Mr. C. W. Johnson declared that he had carefully studied the books, and that no resolution condemning or misrepresenting the American Society had ever appeared in the minutes of the Committee; and that they were animated by a desire to receive all abolitionists into their platform and fellowship.

Mr. Brown then said, that after that public and official declaration, he withdrew his amendment; and he hoped that they would, for consistency's sake, strike out of their resolution the reference to the anti-slavery members of Congress.

Mr. George Thompson urged that this should be done, as, in truth, there were no members in the American Congress who held to the principles of anti-slavery as they were understood and acknowledged by that Congress.

This suggestion was agreed to, and, after a few words from Mr. Sturge, thanking the friends for withdrawing their amendment.

Mr. PARKER PILLSBURY was called upon and delivered a speech of great eloquence and power, which produced a deep impression on the meeting. The mainly fidelity, and the bold, uncompromising truthfulness with which he spoke, enchaind the attention of all, and commanded the respect even of those who must have felt the strength of his rebukes. We are sorry that we are unable to present to you his remarks at length. He expressed his regret that Mr. Bishop had been induced to withdraw his amendment. He severely reprimanded the past course of the British and Foreign Anti-Slavery Society, in reference to the American Society. He denounced Mr. John Sohier, and charged him with having sought to blast and to weaken the character of William Lloyd Garrison and his associates. He reviewed the progress of the Slave Power since 1829; exposed the corrupt state of American politics at the present time; expressed his belief that the political organizations against slavery were useless; and that the true motto for abolitionists is that of "No Union with Slaveholders."

He criticised, at great length, the proceedings of the Convention of friends to the United States, and declared that a large number of American "Friends" were false to the slave. He illustrated the latter charge by several facts of which he was personally cognizant. Referring to the religious bodies of America, he characterized the course pursued by the American Board of Commissioners for Foreign Missions as having been grossly profane and wicked. He accused it of having systematically supported slavery, and of having, by extreme acts, countenanced polygamy among the Indians.

The Rev. CURTISS YOUNG interrupted Mr. Pillsbury, and charged him with having made mistakes.

The Rev. S. R. Ward confirmed all that Mr. Pillsbury had said, and said that he had had to do with those very questions when Mr. Young was still within the walls of his alma mater.

Mr. CURTISS YOUNG then said that Mr. Pillsbury might not have been so correct in his statements.

Mr. Pillsbury said that he had documentary proofs in his pocket of all that he had asserted. He urged the importance of religious bodies in the country taking right action on the slavery question; stated that the opinion of Dr. Price from the Bible Society was one of the greatest testimonies British Christians had ever borne against slavery. After some further remarks, Mr. Pillsbury resumed his seat amid loud applause.

At this stage of the proceedings, Mr. Cropper was compelled to retire, and Mr. McLaren was installed in the chair. A very long and most important discussion respecting the American Board of Commissioners for Foreign Missions now ensued.

The Rev. CURTISS YOUNG spoke in behalf of the American Board, and declared that its present action was in an anti-slavery character.

The Rev. JAMES VINCENT, of Cincinnati, Ohio, at considerable length analysed "the Treat letter" which Mr. Young had referred to as substantiating his statement, and endeavored to show that its pretended anti-slavery was a blind and a delusion. Mr. Vincent also reviewed several accusations against the official members of various British missionary societies, and charged the editor of the *British Banner* with inconsistency in having at one time denounced the American Board, and now being its advocate.

The Chairman thought the discussions on the subject should stop here.

Mr. SHERMAN considered it of such vital importance that he trusted Mr. Vincent would proceed.

depths of the heart, went, we feel assured, to the hearts of many present, leaving an impression that will not soon be effaced. It was felt, however, by the friends who took part in the discussion in the earlier part of the day, that they could not, after having consented to withdraw their amendment, reopen the question.

A member of the Conference, whose name we did not gather, said that it was not unreasonable if these people (the Am. A. S. Society) had lost their character, that they should come and ask that conference to endorse it.

After a few words from Mr. PILLSBURY, Mr. BISHOP appealed to the Chairman (Mr. Price, Mr. McLaren having been obliged to leave the meeting at an earlier period) to require the above gentleman to withdraw his most offensive and unjustifiable remark. This call met with the warm and general approval of the meeting, though the Chairman had not seen it to be unbecoming in him to allow the remark to pass, and the gentleman complained of rose and said that if he had uttered anything that was improper, he was sorry for it, and begged to withdraw it.

It was resolved, rather hurriedly, and amid the bustle of breaking up, to hold a World's Anti-Slavery Conference in Paris next year.

Mr. C. W. Johnson denied unequivocally that there was any ground for such a statement.

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him, 'Mr. Phillips, you are right, no doubt; but the principles you advocate would cause the grass to grow in Milk street, and we cannot afford it.'

The anti-slavery sentiment, to contend with such a power, must be a deep, radical, outspoken, determined, vigilant sentiment—one which has become a conviction, and passed into an instinctive element of character. They wanted to abolish slavery, and they sought to do so by sending up men to Washington, putting a different voice into the pulpit and into the press. How should they effect this? These were all weathercocks, the whole of them. Make the wind right, and they would all point North. (Cheers.) 'When the Greens-lards want hot weather,' says an old traveller, 'they boil the thermometer.' (Laughter.) That man who wished an anti-slavery effect, and went up to Washington to become a politician on the subject, without first creating the heat at home, would be just as wise.

'Parties,' says Lord John Russell, 'are like snakes: the tail moves the head.' (Laughter and applause.)

Was there a public sentiment here to be relied on? Did it trill this sin of slavery like other sins? Was it willing to brand the slaveholder and his sinner as a sinner, as it would the thief and the murderer? Mat. Ward, in Kentucky, shot a Yankee schoolmaster. The jury acquitted him; but Kentucky knew he was guilty of murder, and Kentucky thinks murder a sin—thinks it with her whole heart—believes it—realizes it—means it when she says it; and she spewed him out. She sent him to Illinois and Indiana, but he found no rest for the sole of his foot, and he went to New Orleans, and took refuge beyond the ocean. There were men walking in this city who had done a fouler deed than Mat. Ward. They had given up to a bondage which was worse than death, a man who had proved a better title to be free than any they had, for we were born free—an accident, no merit of ours; but the man born under slavery, who had a heart to imagine the liberty that he did not see, and a right arm to vindicate his claim to it, and put his feet on the soil of Massachusetts, had proved before God a better fitness for freedom than we who were simply born upon the soil. (Loud applause.)

Such a man as that, men who still walk our streets had thrust into the hell of bondage. No public sentiment made them quit Boston, or made the streets too hot for them to tread. The slave commissioner—he was unworthy the name of judge, since he made up his mind before he sat in the case—lives among us. His circle takes his hand as freely as we. And those who abetted them, where are they? Reflected to office in the very city in which he stood. (Shame, shame.) These were evidences of what? A public sentiment against slavery as strong as Kentucky has against murder? No; a qualified, half-way, faltering, skulking public sentiment, that hides itself in corners, that contents itself in words, that does not fill the heart of the whole community, that does not speak out and make itself obeyed. What right had it to call ourselves an anti-slavery State, on that tenure on which Kentucky could call herself an anti-murder State? None.

He allowed there was a kind of anti-slavery among us; but how much?—what could it do? Did it make men tremble before it? Did it make itself heard in the press, in the pulpit? Did it take up Massachusetts by the four corners, and shake out the Curtises and the Loringes? He would he had a drink of water to rinse his lips after naming them! (Loud applause.)

Mr. Phillips then proceeded to criticize, at some length, the institutions of the country—judging them by the men which they had created, and contrasting their conduct with that of the great men of the early days of the Republic. Our country, he said, was rich in glorious names far back—men who did their duty to their generation, and acted up to their light. The inheritance of their good name was his as well as that of his fellow-citizens. He would utter no unjust criticism upon them. But what had our government done? Washington was the product of colonial institutions. He was a great man. There was but one blot upon his fame—and that would be almost willing, treading reverently backward, to cover with the mantle of their charity, when the slave was freed, and they could afford to. Washington, a Virginia slaveholder, educated in the midst of slavery, wrote that letter to the Collector of Portsmouth, with which they were all familiar, requesting him to return a fugitive slave who had escaped from Mr. Vernon, if it would not offend the prejudices of the people of New Hampshire; for he would not agitate the community by a claim which would offend their consciences. That was the product of colonial institutions. But, at the very time that Washington wrote that letter, there was running about on a New Hampshire farm, a bare-footed boy, whom God gifted with the noblest intellect, perhaps, of his age. He grew up to manhood. All that the pulpit, all that the school could do for him, was done. He walked in the highest walks of American responsibility. When he was seventy years old—and eloquent lips had told him elsewhere that he was the 'prince of fruits of American institutions'—he could stand upon the steps of a house in Boston, and command us to another those very prejudices which the great Virginia slaveholder himself respected sixty years ago! What had changed us from 1790 to 1850? Our institutions—nothing else. We had fallen from the magnanimity of that virtue which could grow even in the soil of slavery, down to this Boston recommendation of a New England statesman!

The life of Edward Everett was then reviewed, and he was shown how he had always bowed in willing and servile subservience to the Slave Power—but never, never, the people had again and again elevated him to office, and lavished upon him the highest honors. You blame Edward Everett, said Mr. Phillips, but I do not. He is but the child of the schools you have kept. When did the public sentiment ever say, This is not Massachusetts which you represent? When was the right hand not stretched out to welcome him home? Never. We are what our institutions make us. If the Constitution is as good as it can be—and there is no party but says that it is,—the Whigs say, Great is the Union; the Democrats say, Great, great, great is the Union; the Free Soilers chime in, Great, great, great is the Union, (laughter.)—If the great men who launched our ship of State were worthy of their fame, how, in the name of all that was logical, did they expect to create a different public sentiment in the sixty years to come? With good laws and with good men at first, how happens it that we have such miserable apologies for men as results? Courts that cannot be obeyed, and Governors that cannot be found when wanted? (Applause.)

The Slave Power has been successful in all its demands, save one. It wanted the Fugitive Slave Law of '50, and got it; it wanted Louisiana and Texas, and got them; it wanted the Compromise measures of 1850 and a new Fugitive Slave Law, and got them; it demanded the abolition of the Missouri Compromise, and it succeeded. It stands triumphant to-day in every effort but one—it could not put down free speech in Congress. It has succeeded, because we at the North cannot keep the enthusiasm of the people at a white heat, while the Slave Power is patient, persistent, watchful, hides its time, and thus always triumphs.

He then spoke of the influence which the Slave Power exercised over the Northern members of Congress, who do not possess sufficient firmness of character to resist the temptations held out. The people blamed Everett and Webster, but he blamed the people for sending them to that malodorous house fatal attraction so few could withstand.

Mr. Phillips then briefly alluded to the position of the pulpit, saying it was controlled by the money power in the press, and, of course, it reflected that power. Our voluntary churches were never intended to rebuke a great popular sin. They represented, as all pulpits

\* We notice that a daily contemporary, in its report of Mr. Phillips' address, renders this striking passage thus: 'Did it take up Massachusetts by the four corners, and shake out the Curtises and the Loringes of the men he had referred to.' (!) The genius of Whitford never invented a 'cross-reading' more ludicrous than this.

do, their creators. The Catholic priest was created by a Pope, and he reflected him; the Episcopal ministry was created by the aristocracy of England, and represents it; and Macaulay describes it truly when he says that the Episcopal church has never found itself, even by accident, for one hundred and fifty years, on the side of the people.

His method to meet the question was, the scholars having turned out such poor scholars, to change the school. What a large lapse had they fallen from the 'battlements of heaven'—from Washington and Jay to 'Pierce and Cushing'! (Loud cheers.) Our politicians were bought, our merchants were vassals, and the press was in chains. Why, there were the Harpers, millionaires, able, certainly, to afford to keep a conscience, and yet not daring to republish an English work which had been found in another column, carried away by his feelings, he boldly ventured to say things which, from a less golden mouth, would have been met from the audience that enthusiastically applauded, with hisses, and every other sign of indignant reprobation. Great names in our history, justly held in reverence and honor, were referred to in terms of disparaging obloquy. Some of these personal remarks, which we have not undertaken to report, were so defamatory as to partake of the nature of a libel.

Amidst the cheers of his audience, he broadly maintained that it was better that the Union should be dissolved, and the Constitution torn into tatters, than that the North should throw its shield over an institution, the existence of which he without reservation regarded as an equivalent to murder. His hits at the attempt to repress free speech in Faneuil Hall by indictment, appeared particularly acceptable. No sham or half measure found countenance with him or mercy at his hands; whatever may have been thought of some portions of his discourse, it is certain that he succeeded in securing an electrical influence over the sympathies of his vast audience.

The *Atlas* says:—  
'The lecture may be considered as a fair presentation of the ultra abolition view of the subject of slavery. Mr. Phillips devoted a large portion of his lecture to showing that there was not and never had been a true anti-slavery sentiment in the North, and concluded with an earnest appeal in behalf of the slave, urging Northern men to abstain from protecting Southern oppressors against the vengeance of the oppressed. The hall was completely filled, and Mr. Phillips' remarks, with the exception of his argument in favor of dissolution, were warmly applauded.'

The *Transcript* says:—  
'Mr. Phillips was very eloquent, and gave the ultra-radical view of the best means to abolish slavery in our country. Few of those present probably sympathized with him in many of his positions, and however much they may admire his learning, and listen with admiration to his brilliant periods and almost faultless diction, they fail to recognize the expediency of his suggestions, and would shrink from giving practical vitality to his recommendations. His eloquence, like the logic of John C. Calhoun, fails to find a popular response, and yet he is one of the most engaging of our orators, and is personally very popular.'

PRINTING OFFICES BURNED. On Friday night, the building in School street, Boston, known as the Newspaper Exchange, was partially destroyed by fire, which commenced in the fourth story, and in which was the printing office of Mr. Bemis, who printed the *Christian Register*, *New England Farmer*, and *Massachusetts Ploughman*. The printing office of the *Parian Recorder* was in the front part of this story, and was entirely destroyed. In the rear was the printing office of John Wilson & Son, which escaped without damage. James E. Farwell & Co. also had an office on this floor, in which were printed the *American Patriot* and the *Littell's Enterprise*, which was likewise entirely destroyed.

Wm. A. Hall, printer, occupied a portion of the premises, as did also Charles H. Simonds, printer, and their offices were considerably damaged by water. Most of the occupants were insured. Yet the loss by the interruption of business must be very large.

PARTICULAR NOTICE.

THE FINANCIAL COMMITTEE OF THE LIBERATOR, to whom its pecuniary interests are entrusted, have instructed the GENERAL AGENT to pursue the following rule hereafter, without deviation, and without respect of persons, as essential to the permanent welfare of the paper—viz:—On the first day of January, 1855, to erase from the subscription book the names of all such subscribers as at that time stand indebted for more than one year; also, on the first of April, 1855, the names of all such as are owing for one year's subscription on the first of January, unless it be paid before the limitation designated; and, finally, to require payment in advance of all new subscribers.

It is not doubted by the Committee, that the friends of THE LIBERATOR, who are solicitous for its preservation and usefulness, will cordially approve of the rule here laid down, and be ready to comply with it; nor will they take offence if, at any time, it shall happen, through forgetfulness or oversight on their part to pay their subscriptions, that their papers are discontinued—for they will immediately remit what is due, being unwilling on any account to give up a paper which they have so long sustained, and which they prize so highly. This rule, being strictly and impartially observed, will, it is believed, prevent those losses which have occurred, through an inexcusable indulgence to delinquent subscribers, year after year, and which amount in the aggregate to a very large sum; while it is hoped it will not materially affect the number of the patrons of the paper.

By direction of the Financial Committee,  
ROBERT F. WALLCUT,  
General Agent.

ANTI-SLAVERY FAIR IN LEONISTON.

The third Annual Anti-Slavery Fair of Worcester North will be opened at Tilton Hall, Leoniston House, on Wednesday, Jan. 10, at 1 o'clock, P. M., and will continue through Thursday and Friday.

A great variety of rich and valuable foreign and domestic articles from the Boston Bazaar will be offered for sale.

We cordially invite the active cooperation of every friend of the cause in Leoniston and vicinity. Friends can do the cause no better service than by contributing Refreshments. Bread, Butter, Milk, cooked Meats, Pies and Cakes are particularly desirable.

Public speaking by Rev. Mr. BABCOCK on Thursday evening, and by Wm. WELLS BROWN on Friday evening. Vocal and instrumental music will be encouraged each evening.

We confidently trust we shall be encouraged and cheered by the presence of all.

Articles of refreshments may be sent to the Hall on the morning of the 10th, or previously to either of the undersigned Committee:—  
Frances H. Drake, Catharine A. Whitney, Lydia L. Walker, Hannah C. Field, Catharine C. Lane, Leoniston; Dorcas Weld, Elvira Kimball, Margaret P. Snow, Emily J. Weld, Louisa Joselyn, Fitchburg; Caroline A. Cushing, Rebecca W. Reynolds, Lavina Abernethy, Lunenburg; Sarah Perkins, Anna R. Gerrish, Mrs. Spooner, Shirley; Mary E. Thompson, Elizabeth Nash, Abby Hussey, Lancaster; Maria G. Phillips, Clinton; Sarah Allen, Catharine Goodnow, Sarah E. Stuart, Sterling; Sarah Mirick, Elizabeth Howe, Princeton; Lucinda Miles, Mrs. Bigelow, Westminster; Catharine S. Brown, Caroline Wait, Hubbardston; Sarah Lawrence, Martha Barker, Gardner.

We understand that Miss Holley has been invited to occupy the pulpit of Rev. Mr. Babcock, of Lunenburg, on Sunday afternoon, 31st Dec.

WM. WELLS BROWN, an Agent of the American Anti-Slavery Society, will hold meetings in the following places:—  
Warren, Mass., Wednesday evening, Jan. 8.  
West Brookfield, Thursday " " 4.  
North Brookfield, Friday " " 5.

CHARLES SPEAR will deliver an Address in the School Street Universalist Church, (Rev. Mr. Miner's,) on Sunday evening next, at 7 o'clock. Subject: Effect of crime on Home.

an audience such as is seldom collected even in this city. It was the lecture of the course thus far, and can only be exceeded by Wendell Phillips himself.

The *Transcript* says:—  
'Mr. WENDELL PHILLIPS' SLAVERY ORATION. This gifted and brilliant orator delivered the fourth of the course of lectures on Slavery, last night, at the Tremont Temple. It was, as had naturally been expected, a remarkable discourse—a masterpiece of oratorical skill, of admirable diction, graced with all the beauty of the speaker's matchless manner, earnest in its tone, strongly stamped with all his characteristic fervency upon this subject, and illumined by flashes of the keenest and most withering sarcasm. No one disputes the sincerity of Mr. Phillips—all admire his genius; but it is generally agreed, at the same time, that he is, to a great extent, emphatically a man of one idea, and that one wrought up to a brilliant but unhealthy intensity. In his lecture last night, of which an abstract will be found in another column, carried away by his feelings, he boldly ventured to say things which, from a less golden mouth, would have been met from the audience that enthusiastically applauded, with hisses, and every other sign of indignant reprobation. Great names in our history, justly held in reverence and honor, were referred to in terms of disparaging obloquy. Some of these personal remarks, which we have not undertaken to report, were so defamatory as to partake of the nature of a libel.

Amidst the cheers of his audience, he broadly maintained that it was better that the Union should be dissolved, and the Constitution torn into tatters, than that the North should throw its shield over an institution, the existence of which he without reservation regarded as an equivalent to murder. His hits at the attempt to repress free speech in Faneuil Hall by indictment, appeared particularly acceptable. No sham or half measure found countenance with him or mercy at his hands; whatever may have been thought of some portions of his discourse, it is certain that he succeeded in securing an electrical influence over the sympathies of his vast audience.

The *Atlas* says:—  
'The lecture may be considered as a fair presentation of the ultra abolition view of the subject of slavery. Mr. Phillips devoted a large portion of his lecture to showing that there was not and never had been a true anti-slavery sentiment in the North, and concluded with an earnest appeal in behalf of the slave, urging Northern men to abstain from protecting Southern oppressors against the vengeance of the oppressed. The hall was completely filled, and Mr. Phillips' remarks, with the exception of his argument in favor of dissolution, were warmly applauded.'

The *Transcript* says:—  
'Mr. Phillips was very eloquent, and gave the ultra-radical view of the best means to abolish slavery in our country. Few of those present probably sympathized with him in many of his positions, and however much they may admire his learning, and listen with admiration to his brilliant periods and almost faultless diction, they fail to recognize the expediency of his suggestions, and would shrink from giving practical vitality to his recommendations. His eloquence, like the logic of John C. Calhoun, fails to find a popular response, and yet he is one of the most engaging of our orators, and is personally very popular.'

PRINTING OFFICES BURNED. On Friday night, the building in School street, Boston, known as the Newspaper Exchange, was partially destroyed by fire, which commenced in the fourth story, and in which was the printing office of Mr. Bemis, who printed the *Christian Register*, *New England Farmer*, and *Massachusetts Ploughman*. The printing office of the *Parian Recorder* was in the front part of this story, and was entirely destroyed. In the rear was the printing office of John Wilson & Son, which escaped without damage. James E. Farwell & Co. also had an office on this floor, in which were printed the *American Patriot* and the *Littell's Enterprise*, which was likewise entirely destroyed.

Wm. A. Hall, printer, occupied a portion of the premises, as did also Charles H. Simonds, printer, and their offices were considerably damaged by water. Most of the occupants were insured. Yet the loss by the interruption of business must be very large.

PARTICULAR NOTICE.

THE FINANCIAL COMMITTEE OF THE LIBERATOR, to whom its pecuniary interests are entrusted, have instructed the GENERAL AGENT to pursue the following rule hereafter, without deviation, and without respect of persons, as essential to the permanent welfare of the paper—viz:—On the first day of January, 1855, to erase from the subscription book the names of all such subscribers as at that time stand indebted for more than one year; also, on the first of April, 1855, the names of all such as are owing for one year's subscription on the first of January, unless it be paid before the limitation designated; and, finally, to require payment in advance of all new subscribers.

It is not doubted by the Committee, that the friends of THE LIBERATOR, who are solicitous for its preservation and usefulness, will cordially approve of the rule here laid down, and be ready to comply with it; nor will they take offence if, at any time, it shall happen, through forgetfulness or oversight on their part to pay their subscriptions, that their papers are discontinued—for they will immediately remit what is due, being unwilling on any account to give up a paper which they have so long sustained, and which they prize so highly. This rule, being strictly and impartially observed, will, it is believed, prevent those losses which have occurred, through an inexcusable indulgence to delinquent subscribers, year after year, and which amount in the aggregate to a very large sum; while it is hoped it will not materially affect the number of the patrons of the paper.

By direction of the Financial Committee,  
ROBERT F. WALLCUT,  
General Agent.

ANTI-SLAVERY FAIR IN LEONISTON.

The third Annual Anti-Slavery Fair of Worcester North will be opened at Tilton Hall, Leoniston House, on Wednesday, Jan. 10, at 1 o'clock, P. M., and will continue through Thursday and Friday.

A great variety of rich and valuable foreign and domestic articles from the Boston Bazaar will be offered for sale.

We cordially invite the active cooperation of every friend of the cause in Leoniston and vicinity. Friends can do the cause no better service than by contributing Refreshments. Bread, Butter, Milk, cooked Meats, Pies and Cakes are particularly desirable.

Public speaking by Rev. Mr. BABCOCK on Thursday evening, and by Wm. WELLS BROWN on Friday evening. Vocal and instrumental music will be encouraged each evening.

We confidently trust we shall be encouraged and cheered by the presence of all.

Articles of refreshments may be sent to the Hall on the morning of the 10th, or previously to either of the undersigned Committee:—  
Frances H. Drake, Catharine A. Whitney, Lydia L. Walker, Hannah C. Field, Catharine C. Lane, Leoniston; Dorcas Weld, Elvira Kimball, Margaret P. Snow, Emily J. Weld, Louisa Joselyn, Fitchburg; Caroline A. Cushing, Rebecca W. Reynolds, Lavina Abernethy, Lunenburg; Sarah Perkins, Anna R. Gerrish, Mrs. Spooner, Shirley; Mary E. Thompson, Elizabeth Nash, Abby Hussey, Lancaster; Maria G. Phillips, Clinton; Sarah Allen, Catharine Goodnow, Sarah E. Stuart, Sterling; Sarah Mirick, Elizabeth Howe, Princeton; Lucinda Miles, Mrs. Bigelow, Westminster; Catharine S. Brown, Caroline Wait, Hubbardston; Sarah Lawrence, Martha Barker, Gardner.

We understand that Miss Holley has been invited to occupy the pulpit of Rev. Mr. Babcock, of Lunenburg, on Sunday afternoon, 31st Dec.

WM. WELLS BROWN, an Agent of the American Anti-Slavery Society, will hold meetings in the following places:—  
Warren, Mass., Wednesday evening, Jan. 8.  
West Brookfield, Thursday " " 4.  
North Brookfield, Friday " " 5.

CHARLES SPEAR will deliver an Address in the School Street Universalist Church, (Rev. Mr. Miner's,) on Sunday evening next, at 7 o'clock. Subject: Effect of crime on Home.

SPECIAL CONTRIBUTIONS.

To the American Anti-Slavery Society, in aid of the new series of Tracts.

Leonard Gibbs, Esq., Union Village, N. Y.	\$5 00
Ladies' A. S. Society, Rochester, N. Y., by A. W.	20 00
D. D. Weston,	5 00
W. D. Haskell, Greenwich, N. Y.	3 00
Charles T. Beech, East Otis, N. Y.	3 00
Marriette M. Palmer, Williamsburg, N. Y.	3 00
James Richmond, Harlemville, do	1 00
Phoebe T. Richmond, do	1 00



## POETRY.

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## For the Liberator.

## A VISION.

'Their patience was at last provoked into despair.  
On every side they rose in multitudes, armed with  
rusted weapons, and with irresistible fury. The as-  
saulted the natural rights of men, but they asserted  
them with the most savage cruelty.'—Guscox.

Faintly, from far Southern valleys,  
Shadowed 'neath their deep blue skies,  
Echo sounds of joy and triumph—  
Hymns which had their birth in sighs.

Many a heart is stained with blood-drops—  
Many a home-star lieth low—  
But 'th oppressor's fallen—fallen—  
And that softens half their woe.

'Long, oh Lord, thou hast endured them,  
And this people suffered long,  
But Thy faithful word insured them  
Rescue, at the last, from wrong.

'In Thy name, so high and holy,  
Hath their host to conquest gone;  
But they claimed the triumph solely,  
When the victories were won.

'In their wild enchantments strengthened,  
Firm in ancient bond and spell,  
Ever still their chains they lengthened,  
Ever still their hostings swell.

'But Thou canst in might and glory!  
And, before Thy outstretch'd arm,  
Where the powers so fabled in story?  
Where their scourge, their brand, their charm?

Lo! they tremble at their altars—  
(Golden shrines in purple dyed!)  
And each priestly accent falters,  
Muttering now their words of pride!

For, from every hill and valley,  
(Sweetest freedom to the skies,)  
Echo Freedom's loud hosannas—  
Hymns which had their birth in sighs!

ELODIE.

From the 'Knickerbocker Gallery.'

## THE SNOW-SHOWER.

BY WM. COLLEN BRYANT.

Stand here by my side, and turn, I pray,  
On the lake below thy gentle eyes;  
The clouds hang over it, heavy and gray,  
And dark and silent the water lies;  
And out of that frozen mist the snow  
In waving clods begins to flow;

They sink in the dark and silent lake.  
See, how in a living swarm they come  
From the chambers beyond that misty veil!  
Some hover above in air, and some  
Rush down from the sky like summer hail.

All, dropping swiftly or settling slow,  
Meet, and are still in the depth below;  
Flake after flake,  
Disolved in the dark and silent lake.

Here, delicate snow-stars, out of the cloud,  
Come floating downward in airy play,  
Like spangles dropped from the glistening crowd  
That whiten by night the milky way;

There, bolder and bolder masses fall;  
The sullen water buries them all;  
Flake after flake,  
All drowned in the dark and silent lake.

And some, as on tender wings they glide  
From their chilly birth-cloud, dim and gray,  
Are joined in their fall, and, side by side,  
Come clinging along their untidy way;

As friend with friend, or husband with wife,  
Makes, hand in hand, the passage of life,  
Each matched flake,  
Soon sinks in the dark and silent lake.

Lo! while we are gazing, in swifter haste  
Stream down the snows, till the air is white,  
As myriads by myriads madly chased,  
They fling themselves from their shadowy height.

The fair frail creatures of middle sky,  
What speed they make with their grave so high!  
Flake after flake,  
To lie in the dark and silent lake.

I see in thy gentle eyes a tear;  
They turn to me in sorrowful thought;  
Thou thinkest of friends, the good and dear,  
Who were for a time, and now are not;

Like these fair children of cloud and frost,  
That gladden a moment, and then are lost,  
Flake after flake,  
All lost in the dark and silent lake.

Yet look again, for the clouds divide;  
A gleam of blue on the water lies;  
And far away, on the mountain side,  
A sunbeam falls from the opening skies.

But the hurrying host, that drew between  
The cloud and the water, no more is seen;  
Flake after flake,  
At rest in the dark and silent lake.

## CLOSING OF THE LEDGER.

BY HENRY MORFORD.

Close up the Ledger, Time!  
Slowly and sadly, but let it be,  
Mournfully passeth by the year;  
What are the records for you and me?

Left by the falling fingers here?—  
What for passion, and what for love?  
What for avarice and crime?  
What for hope, and the Heaven above?

Close up the Ledger, Time!  
Many a name, for good or ill,  
Fills to the margin your blotted scroll—  
Many a high and haughty will,

Many a low but humble soul,  
Yet one page to each is given,  
Marking the changing path we climb,  
Holding the balance of hell or heaven—  
What of the Ledger, Time?

Close up the Ledger, Time!  
Say, are we creditors for aught?  
Have we a store of noble deeds,  
Springing from high and generous thought,

Such as our fallen brother needs?  
Have we laid up for coming years  
Words to weave in a funeral rhyme,  
Names that will call up grateful tears?

Close up the Ledger, Time!  
Say what promises have been drawn—  
Say what drafts stern truth has paid;  
Say what bankrupt hopes have gone

In the grave with memory laid;  
Say if the heart has kept its own,  
Gathering beauty with love and lime,  
Say what fabrics are o'erthrown—  
What of the Ledger, Time?

Close up the Ledger, Time!  
Hark the knell of the year gone by:  
Have I run out my golden sand?  
Where shall I be when the next shall die?

Where shall the soul within me stand?  
Naught beyond may the Ledger tell;  
Naught be known but in guilt and crime;  
Listen! I hear the New Year's bell!

Shut up the Ledger, Time!

## FREE SPEECH.

Must we be told, beside the plough,  
What we must speak, and when, and how?

## THE LIBERATOR.

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